

سلسلة أركان الإسلام

عربي - إنجليزي

الحج





سلسلة أركان الإسلام

الحج

بقلم / خياط خليفة

رسوم / محمود نصر

جرافيك / عبير صبحى البحيرى

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خليفة، خياط.

الحج: عربي – إنجليزي

بقلم / خياط خليفة، ــ (د.م)

شركة ينابيع، 2009

ص ؛ سم ــ (من سلسلة أركان الإسلام)

١– القصص الدينية.

٢– قصص الأطفال.

أ– العنوان: ١١ش الطوبجي–الدقي–الجيزة

ب– السلسة.

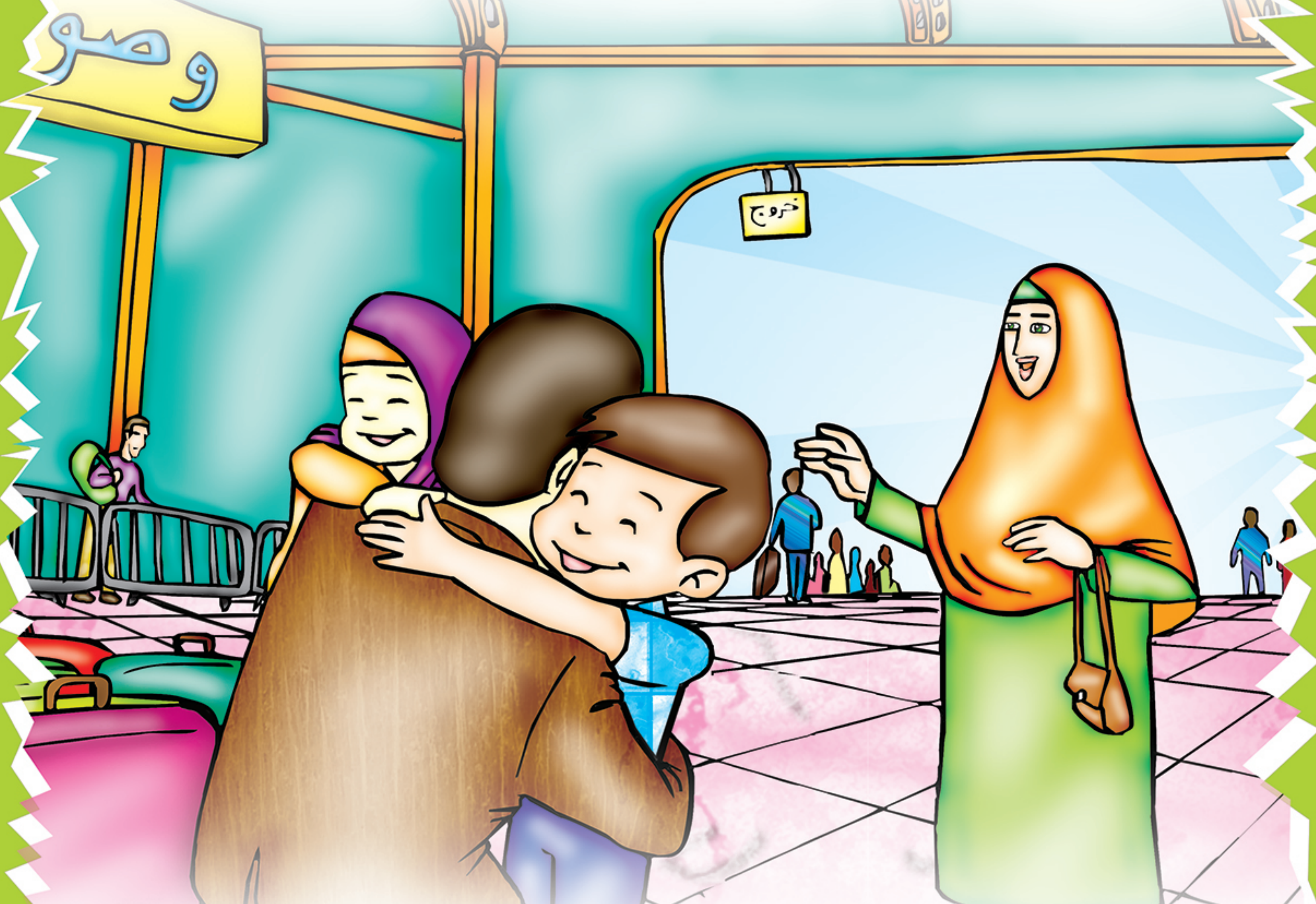
رقم الإيداع: 2009/23189

فِي صَالَةِ الوُصُولِ بِالمَطَارِ، كَانَتِ الأُمُّ مَعَ ابْنِهَا أَحْمَدَ وَابْنَتِهَا يَاسْمِين يَنْتَظِرُونَ فِي شَوق كَبِيرٍ رُؤْيَةَ الأَبِ، حَيْثُ قَرَّرُوا أَنْ يَكُونُوا فِي اسْتِقْبَالِهِ أَثْنَاءَ عَوْدَتِهِ مِنَ الأَرَاضِي المُقَدَّسَةِ، بَعْدَ أَنْ أَكْرَمَهُ اللهُ بِحَجِّ بَيْتِهِ الحَرَامِ، وَأَدَاءِ الرُّكْنِ الخَامِسِ مِنْ أَرْكَانِ الإِسْلَامِ.



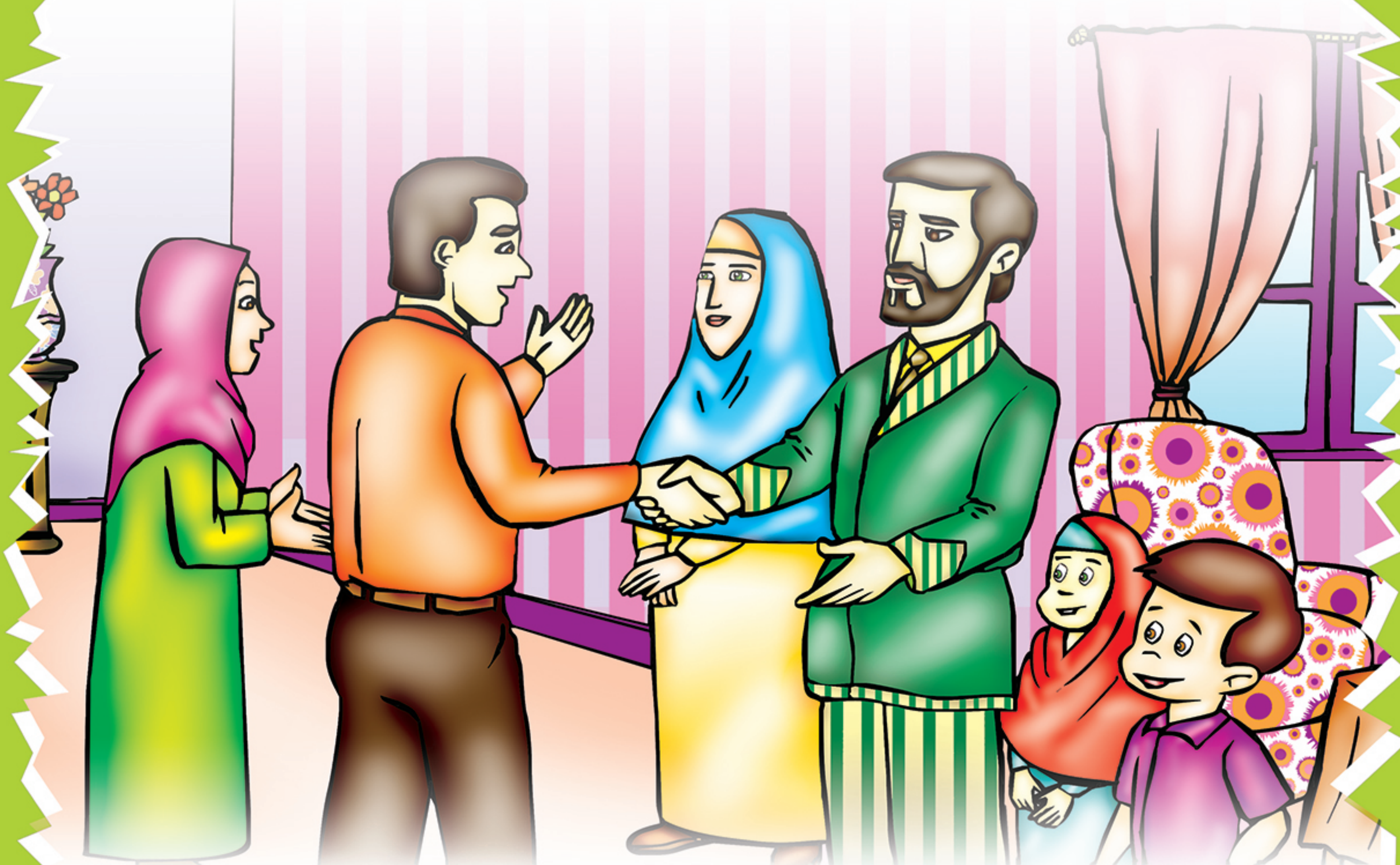
In the arrival hall in the airport, the mother and her children Ahmed and Jasmine were waiting for their father with great longing. They decided to wait for him during his arrival from the holy land after Allah Ta'alah has given him the honor of visiting the Ka'aba and performing the fifth pillar of Islam.

وَمَا إِنْ ظَهَرَ الأبُ مِنْ بَعِيْدٍ، حَتَّى تَهَلَّلَ وَجْهُ الأمِّ، وَظَهَرَتِ الفَرْحَةُ عَلَى وَجْهَيْ أحْمَدَ وَيَاسْمِينَ، اللَّذَيْنِ ارْتَمَيَا فِي حُضْنِ وَالِدِهِمَا، وَهَنَّأَتِ الزَّوْجَةُ زَوْجَهَا بِحَجِّ بَيْتِ اللهِ الحَرَامِ، وَشَكَرَتِ اللهَ عَلَى عَوْدَتِهِ إِلَيْهِمْ سَالِمًا، ثُمَّ انْطَلَقَ الجَمِيْعُ فِي سَعَادَةٍ كَبِيرَةٍ إِلَى مَنْزِلِ الأُسْرَةِ.



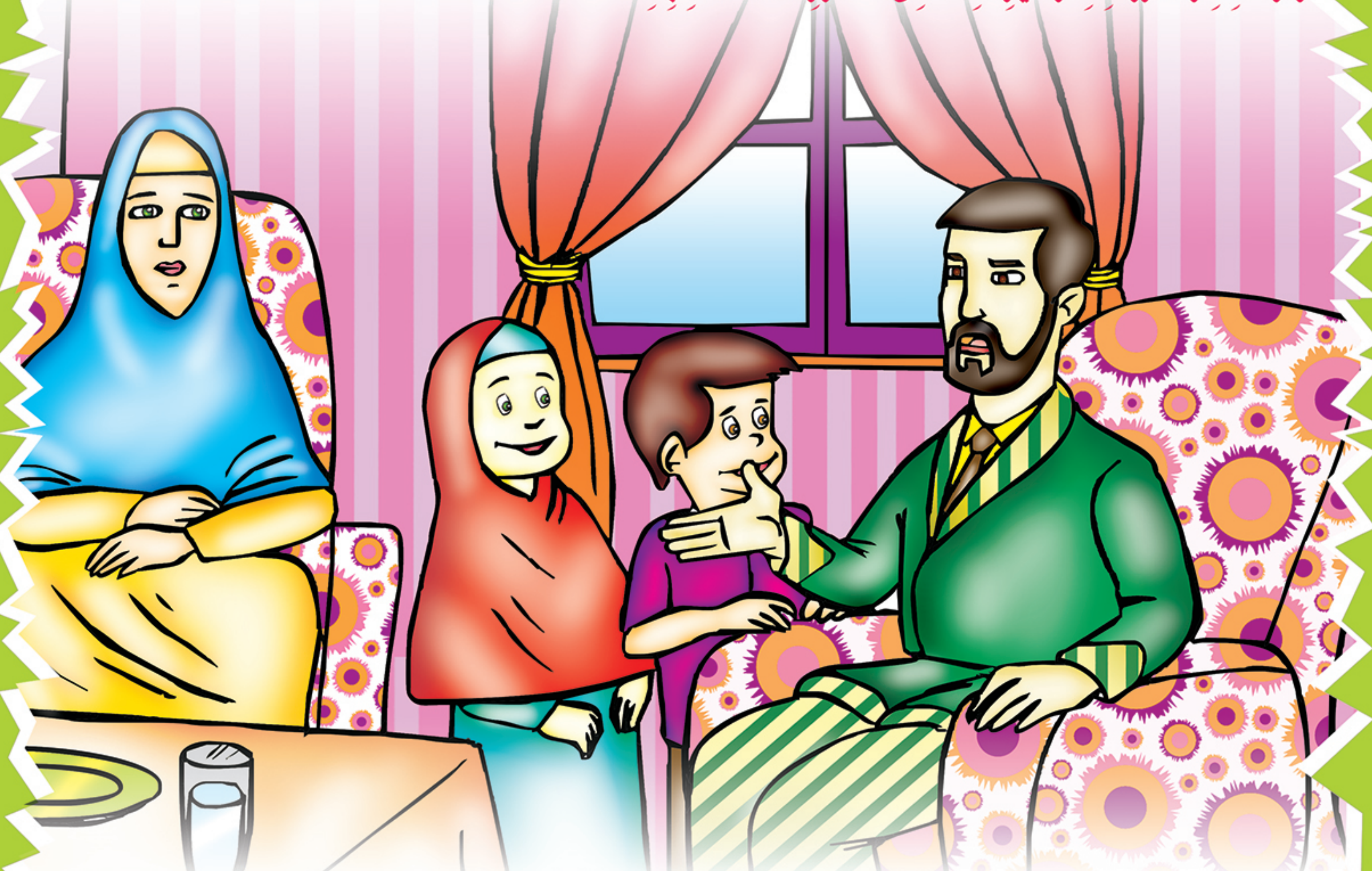
When their father appeared, the mother's face was full of joy. Ahmed and Jasmine were very happy. They threw themselves on their father's arms. The mother congratulated her husband for visiting the Kaaba. She thanked Allah because her husband came safe for her. The family went to their home, they were very happy.

وَعَلَى مَدَارِ عِدَّةِ أَيَّامٍ، اسْتَقْبَلَتِ الأَسْرَةُ الكَثِيرِينَ مِمَّنْ جَاؤُوا لِتَهْنِئَةِ الأَبِ بِأَدَاءِ فَرِيضَةِ الحَجِّ، وَكَانُوا مِنْ أَقَارِبِ الأُسْرَةِ وَأَصْدِقَائِهَا وَجِيرَانِهَا. وَدَعَا لَهُمُ الأَبُ جَمِيعًا أَنْ يَكْتُبَ اللهُ لَهُمْ حَجَّ بَيْتِهِ الحَرَامِ؛ حَتَّى يَعِيشُوا مَا عَاشَهُ هُوَ مِنْ فَرْحَةٍ وَسَعَادَةٍ أَثْنَاءَ هَذِهِ الرِّحْلَةِ الإِيمَانِيَّةِ العَظِيمَةِ.



During some days, the family meet a lot of people in their home who came to congratulate the father for performing the pilgrimage. Those people were from their relatives, friends and neighbors. The father called Allah for them to perform the pilgrimage like him in order to feel what he had felt from joy and happiness during this great fiducial journey.

وَبَعْدَ أنِ انْتَهَتِ مُبَارَكَةُ الأهْلِ وَالجِيرَانِ وَالأصْدِقَاءِ، جَلَسَ أفْرَادُ الأسْرَةِ: الأبُ وَالزَّوْجَةُ وَالصَّغِيرَانِ أحْمَدُ وَيَاسْمِينُ، فِي غُرْفَةِ المَعِيشَةِ بَعْدَ صَلَاةِ العِشَاءِ، وَدَارَ بَيْنَهُمْ حَدِيثٌ طَيِّبٌ حَوْلَ فَرِيْضَةِ الحَجِّ كَرُكْنٍ مِنْ أرْكَانِ الإسْلامِ الخَمْسَةِ، وَتَعَرَّفَ أحْمَدُ وَيَاسمِيْنُ عَلَى فَضْلِ الحَجِّ وَأرْكَانِهِ وَشُرُوطِهِ، وَغَيْرِ ذَلِكَ مِنَ الأمُورِ المُتَعَلِّقَةِ بِهِ.



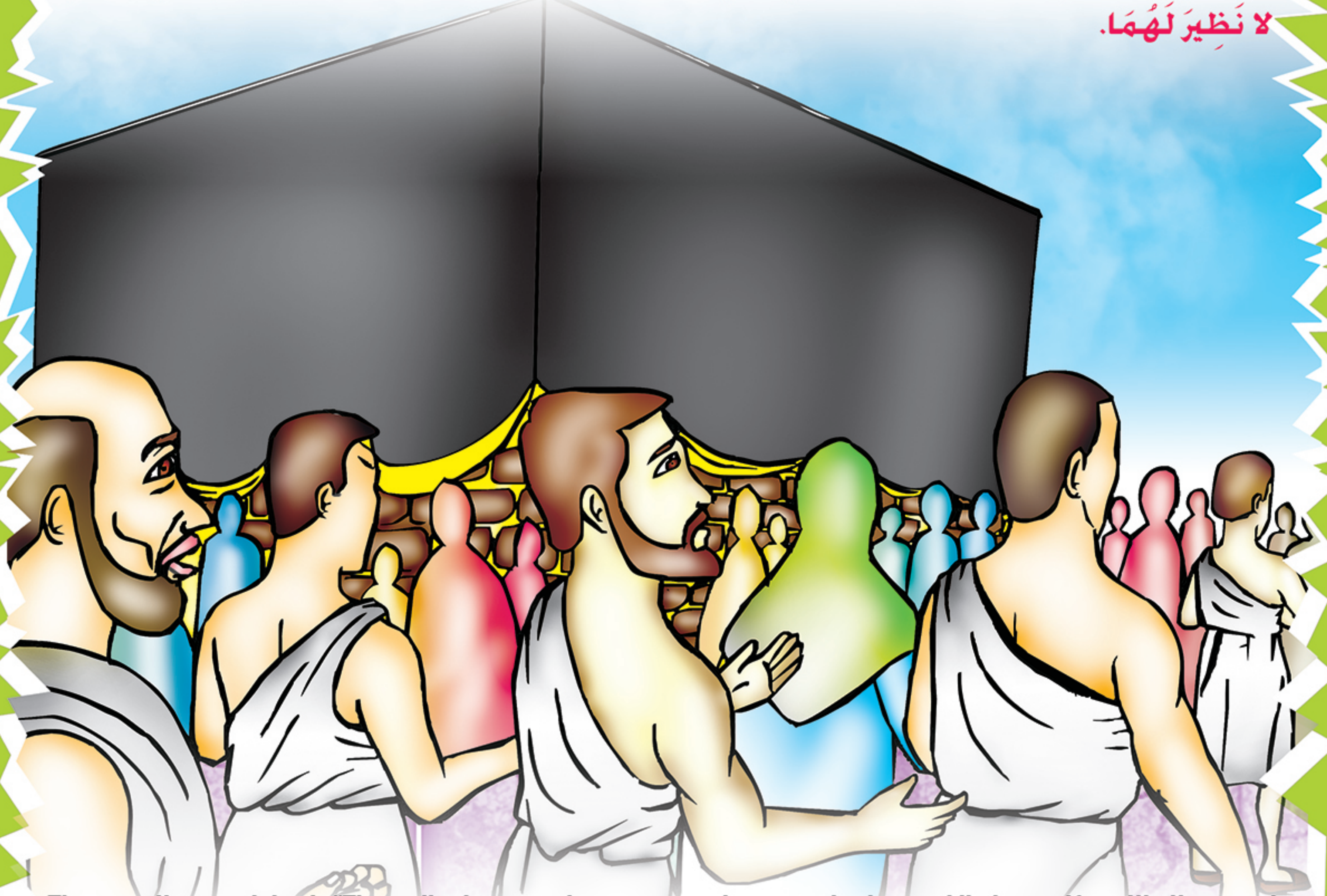
After the congratulation of the relatives, neighbors and friends, the family sat together in the living room after the late evening prayer "Isha". They talked nicely together about the pilgrimage as a pillar from the pillars of Islam. The father told Ahmed and Jasmine about the benefits of the pilgrimage, its pillars, its conditions and a lot of things related to it.

بَادَرَ أَحْمَدُ بِسُؤَالِ أَبِيهِ عَنْ ثَوَابِ الحَجِّ وَفَضْلِه، فَرَدَّ الأَبُ قَائِلاً: الحَجُّ يَا بُنَيَّ هُوَ الرُّكْنُ الخَامِسُ مِنْ أَرْكَانِ الإِسْلام، وَقَدْ فَرَضَهُ اللّهُ عز وجل عَلَى المُسْلِمِينَ فِي العَامِ السَّادِسِ الهِجْرِيِّ، وَبِهِ يُكَفِّرُ اللّهُ ذُنُوبَ عِبَادِهِ؛ لِقَوْلِ رَسُولِ اللّهِ ﷺ: "الحَجُّ المَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلا الجَنَّةُ". (مُتَّفَقٌ عَلَيْهِ).



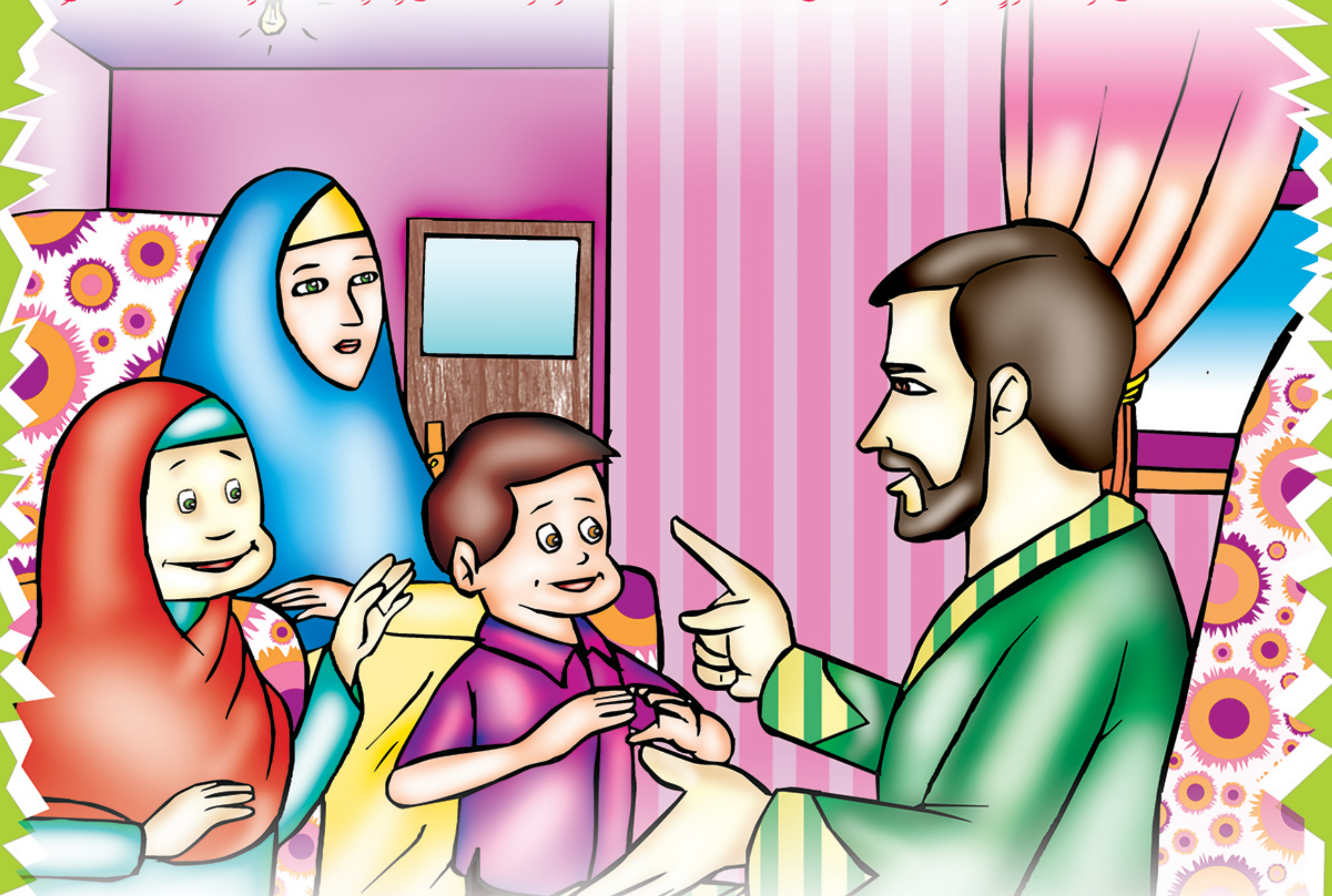
Ahmed took the initiative and asked his father about the reward and benefit of the pilgrimage. The father answered: "My son, the pilgrimage is the fifth pillar of Islam. Allah imposed it upon muslims in the 6th year of the hijra. By performing it Allah forgives muslims for their guilts, as The prophet Muhammad (peace-be-upon-him) said "The reward of Hajj mabrur (the one accepted from Allah) is nothing except paradise" (agreed).

وَأَضَافَتِ الأُمُّ قَائِلَةً: لِلْحَجِّ فَضْلٌ كَبِيرٌ؛ حَيْثُ يُطَهِّرُ بِهِ اللهُ عز وجل نَفْسَ المُسْلِمِ مِنَ الذُّنُوبِ وَالآثَامِ، وَبِهِ يَتَعَوَّدُ المُسْلِمُ عَلَى الصَّبْرِ، وَتَحَمُّلِ المَتَاعِبِ، وَمِنْ خِلالِهِ يَتَعَرَّفُ المُسْلِمُونَ عَلَى بَعْضِهِمُ البَعْضِ، رَغْمَ اخْتِلافِ أَلْوَانِهِمْ وَبِلادِهِمْ وَلُغَاتِهِمْ، وَيَظْهَرُ المُسْلِمُونَ فِي وِحْدَةٍ وَتَرَابُطٍ لا نَظِيرَ لَهُمَا.



The mother added: "The pilgrimage has a great reward where Allah purify with it ourselves from guilts and sins. By performing the pilgrimage, muslims use to be patient and bear troubles. Also Muslims by performing it know each other however the deferences of their colors, countries and languages. In the pilgrimage muslims appear in unequaled unity and correlation.

ارْتَسَمَتِ البَسْمَةُ عَلَى وَجْهَيْ أحْمَدَ وَيَاسْمِينَ، وَبَادَرَ أحْمَدُ بِسُؤَالِ أبِيهِ قَائِلاً: وَهَلْ لِلْحَجِّ شُرُوطٌ يَا أبِي؟ فَأجَابَ الأبُ: نَعَمْ يَا وَلَدِي، فَلِلْحَجِّ شُرُوطٌ لا يَصِحُّ إلا بِهَا: أوَّلُهَا الإسْلامُ، حَيْثُ لا يُقْبَلُ الحَجُّ مِنْ كَافِرٍ، وَثَانِيهَا البُلُوغُ، فَلَيْسَ عَلَى الصَّغِيرِ أدَاءُ الحَجِّ إلا إذَا وَصَلَ إلَى سِنِّ البُلُوغِ.



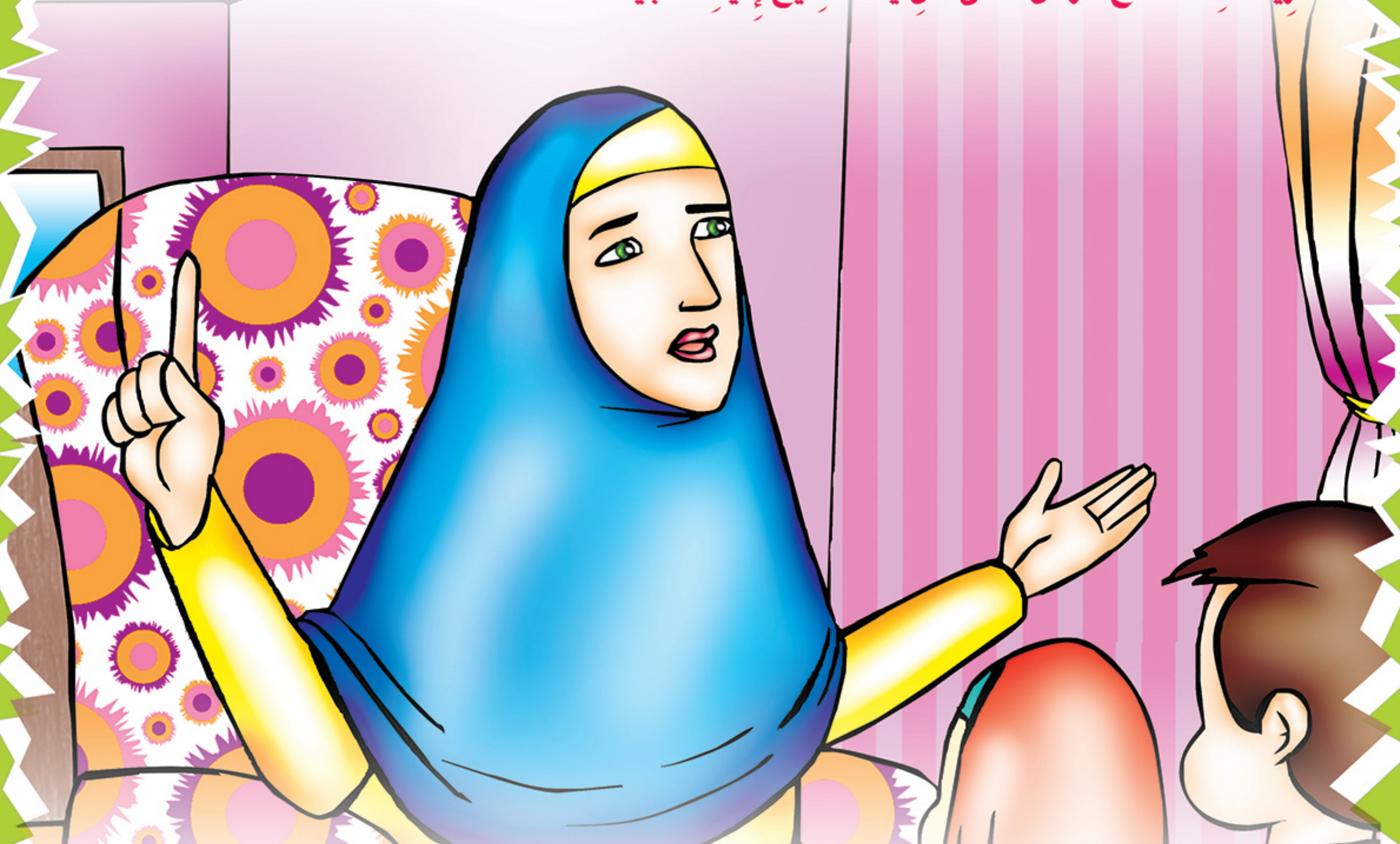
Ahmed and Jasmine smiled, then Ahmed asked his father "Is there any conditions to the pilgrimage, father?" The father answered "Yes my son. The pilgrimage has conditions which does not be accepted without it. The first of these conditions is to be muslim. The pilgrimage does not accepted from disbeliever. The second one is adulthood. Children couldn't perform the pilgrimage till they reach the adulthood age.

وَهُنَا، اسْتَوْقَفَ أحْمَدُ أبَاهُ قَائِلاً: وَهَلْ يَعْنِي ذَلِكَ أنَّنِي لَوْ كُنْتُ رَافَقْتُكَ فِي هَذِهِ الرِّحْلَةِ المُبَارَكَةِ، وَأدَّيْتُ مَعَكَ أرْكَانَ الحَجِّ، لا يَسْقُطُ عَنِّي أدَاءُ الفَرِيْضَةِ؟ فَأجَابَ الأبُ: لَوْ حَدَثَ ذَلِكَ، لَمَا سَقَطَ عَنْكَ أدَاءُ الفَرِيْضَةِ؛ لِقَوْلِ رَسُولِ اللّهِ ﷺ: "أيُّمَا صَبِّيٍّ حَجَّ ثُمَّ بَلَغَ الحِنْثَ (سِنَّ التَّكْلِيْفِ)، فَعَلَيْهِ أنْ يَحُجَّ حَجَّةً أخْرَى". (الطَّبَرَانِيُّ).



Ahmed stopped his father and said "Does it mean that if I had come with you and performed the pillars of the pilgrimage, I have to do it another time? The father answered: "If that happened you had to do it another time as the prophet Muhammad said: "Any boy had performed hajj, then reached the adulthood he should perform hajj another time".

أَخَذَتِ الأُمُّ طَرَفَ الحَدِيثِ قَائِلَةً: وَبالإِضَافَةِ إِلَى شَرْطَي الإِسْلام وَالبُلُوغ، يُشْتَرَطُ أَيْضًا أَنْ يَكُونَ الحَاجُّ عَاقِلاً، فَلا يَصِحُّ الحَجُّ مِنْ مَجْنُون، وَأَنْ يَكُونَ الحَاجُّ قَادِرًا عَلَى أَدَاءِ هَذِهِ الفَرِيضَةِ مِنَ النَّاحِيَتَيْنِ المَادِّيَّةِ وَالصِّحِّيَّةِ، فَلَيْسَ عَلَى المَرِيضِ أَوِ الفَقِيرِ الذِي لا يَمْتَلِكُ نَفَقَاتِ الحَجِّ أَدَاءُ الفَرِيضَةِ، فَالحَجُّ فَرْضٌ عَلَى مَنِ يَسْتَطِيعُ إِلَيْهِ سَبِيلاً.



The mother continued: " In addition to the two conditions of the pilgrimage (Islam and adulthood), the pilgrim has to be mature. He should not be mad, and also he should not be able to perform this religious duty from both sides, the economic side and the healthy one. The sick people and poor men who could not bear the expenses of the pilgrimage don't have to perform it. The pilgrimage is a religious duty upon people who can afford it. The pilgrimage is a religious duty upon every muslim who could bear it.

"وَهَلْ يَصِحُّ أنْ يَحُجَّ المُسْلِمُ عَنْ أبِيهِ أوْ أمِّهِ أوْ أحَدِ النَّاسِ"؟ بِهَذَا السُّؤَالِ تَوَجَّهَتْ يَاسْمِينُ إلَى أبِيهَا؛ فَأجَابَهَا قَائِلاً: نَعَمْ يَا بُنَيَّتِي، وَلَكِنْ بِشَرْطِ أنْ يَكُونَ قَدْ أدَّى الفَرِيضَةَ عَنْ نَفْسِهِ أوَّلاً: فَعَنِ ابْنِ عَبَّاسٍ أنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلاً يَقُولُ: لَبَّيْكَ عَنْ شُبْرُمَةَ. قَالَ: مَنْ شُبْرُمَةُ؟ قَالَ: أخٌ لِي، أوْ قَرِيبٌ لِي. قَالَ: حَجَجْتَ عَنْ نَفْسِكَ؟ قَالَ: لا. قَالَ: حُجَّ عَنْ نَفْسِكَ، ثُمَّ حُجَّ عَنْ شُبْرُمَةَ. (أبُو دَاوُودَ وَابْنُ مَاجَه).



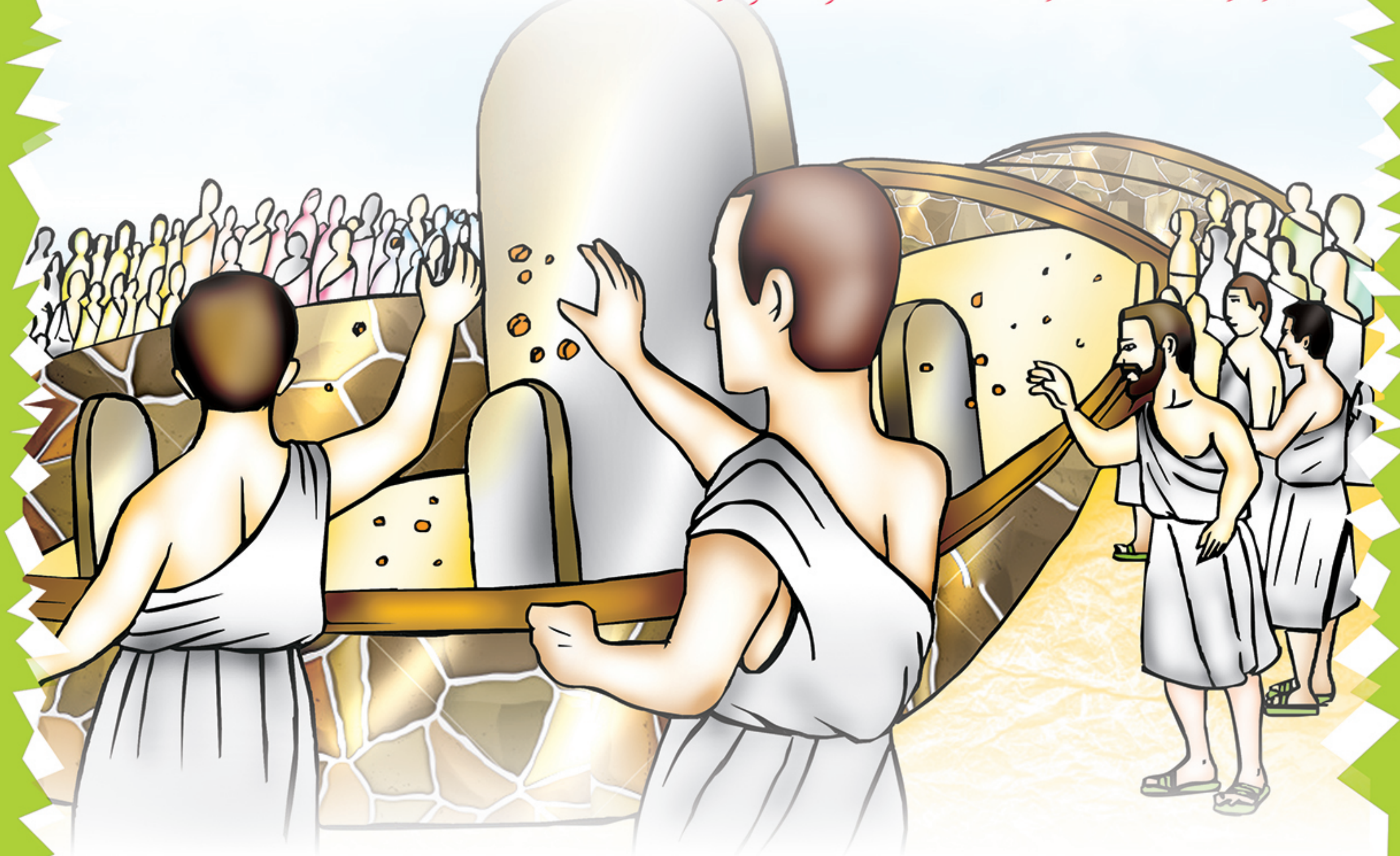
Jasmine asked " Could the muslim perform the pilgrimage on the behalf of his father, mother or anyone else? The father answered: "Yes, my daughter, but in one condition he must perform it on his behalf first, as narrated Abdullah ibn Abas:
The prophet Muhammad (peace-be-upon-him) heard a man says: Labbay (always ready to obey) on behalf of Shubrumah. He asked: who is shubrumah? He replied a brother or relative of mine. He asked: have you performed hajj on your own behalf? He said no. He said perform hajj on your behalf, then perform it on behalf of shubrumah" (Abu-Dawud, Ibn Magah)

انْتَقَلَ الأَبُ بِالحَدِيثِ إِلَى زَاوِيَةٍ أُخْرَى بِقَوْلِهِ: "وَالآنَ نَتَحَدَّثُ عَنْ أَرْكَانِ الحَجِّ"، فَتَهَلَّلَ وَجْهُ أَحْمَدَ، وَبَدَتِ الفَرْحَةُ عَلَى وَجْهِ يَاسْمِينَ، وَأَنْصَتَا لأَبِيهِمَا الَّذِي أَكْمَلَ حَدِيثَهُ قَائِلاً: إِنَّ أَوَّلَ أَرْكَانِ الحَجِّ هُوَ الإِحْرَامُ، وَالمَقْصُودُ بِهِ أَنْ يَنْوِيَ الحَاجُّ الدُّخُولَ فِي أَعْمَالِ الحَجِّ أَوِ العُمْرَةِ، أَوْ الاثْنَيْنِ مَعًا.



The father moved to another talk. He said "Let's talk about the pillars of the pilgrimage". Ahmed and Jasmine were very happy They listened to their father who continued his dialogue: "The first pillar of the pilgrimage is Al-Ihram which means that the pilgrim intend to do the acts of the pilgrimage and Umra or both of them.

وَقَبْلَ أَنْ يُوَاصِلَ الأَبُ كَلامَهُ، قَالَتِ الأُمُّ: وَلِلإِحْرَام مَجْمُوعَةٌ مِنَ الآدَاب، مِنْهَا: التَّطَيُّبُ (وَضْعُ العِطْرِ قَبْلَ الإِحْرَام)، وَالتَّلْبِيَةُ (قَوْلُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْك، لَبَّيْكَ لا شَرِيْكَ لَكَ لَبَّيْك، إِنَّ الحَمْدَ وَالنِّعْمَةَ وَالمُلْكَ لَكَ، لا شَرِيْكَ لَكَ)، وَتَسْتَمِرُّ التَّلْبِيَةُ حَتَّى يَبْدَأَ الحَاجُّ رَمْيَ جَمْرَةِ العَقَبَةِ، يَوْمَ عِيدِ الأَضْحَى، وَعِنْدَهَا يَتَوَقَّفُ عَنِ التَّلْبِيَةِ.



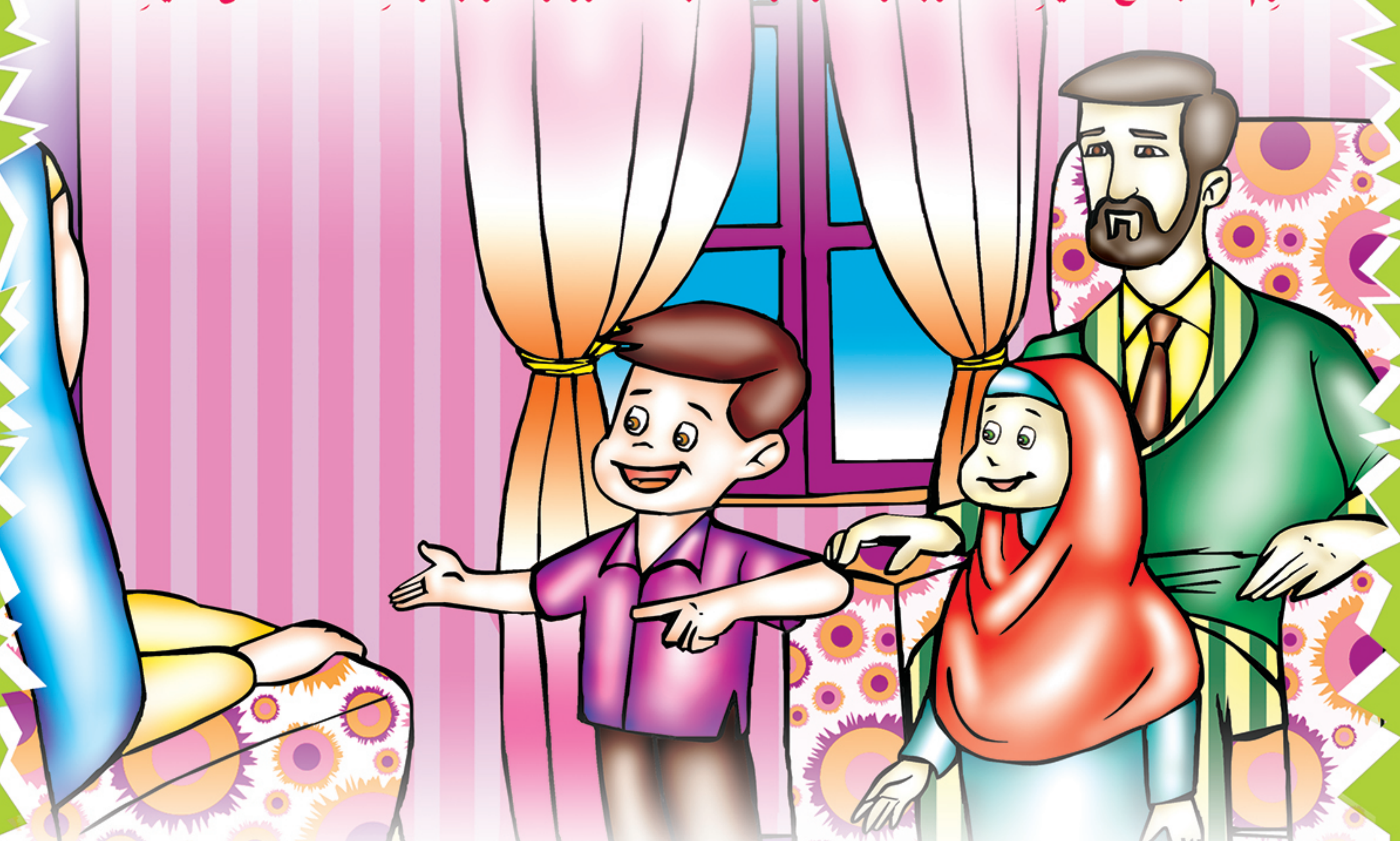
Before finishing his talk the mother said "Al_Ihram has some manners, like putting perfume before Al-Ihram, and talbiyah "Labbaik,0 Allah, Labbaik, Labbaik. Thou hast no partner, praise and grace is Thine and the Sovereignty too; Thou hast no partner" The talbiyah continued till the pilgrim throw jamrat al a'qaba in the first day of Eid Ul-Adha, then he stopped the talbiyah .

وَأضَافَ الأبُ قَائِلاً: وَمِنْ آدَابِ الإحْرَامِ أيضًا، أنْ يَغْتَسِلَ الحَاجُّ، وَأنْ يَقُصَّ شَعْرَ الرَّأسِ وَالشَّارِبِ، وَأنْ يَقُصَّ أظَافِرَهُ، وَلا يَلْبِسُ الثَّوْبَ المَخِيطَ، بَلْ يَرْتَدِي الرِّدَاءَ (عَلَى الظَّهْرِ وَالصَّدْرِ وَالكَتِفَيْنِ)، وَالإزَارَ (مِنَ السُّرَّةِ إلَى الرُّكْبَةِ)، بَيْنَمَا لا يَظْهَرُ مِنْ جِسْمِ المَرْأةِ غَيْرُ الوَجْهِ وَالكَفَّيْنِ.



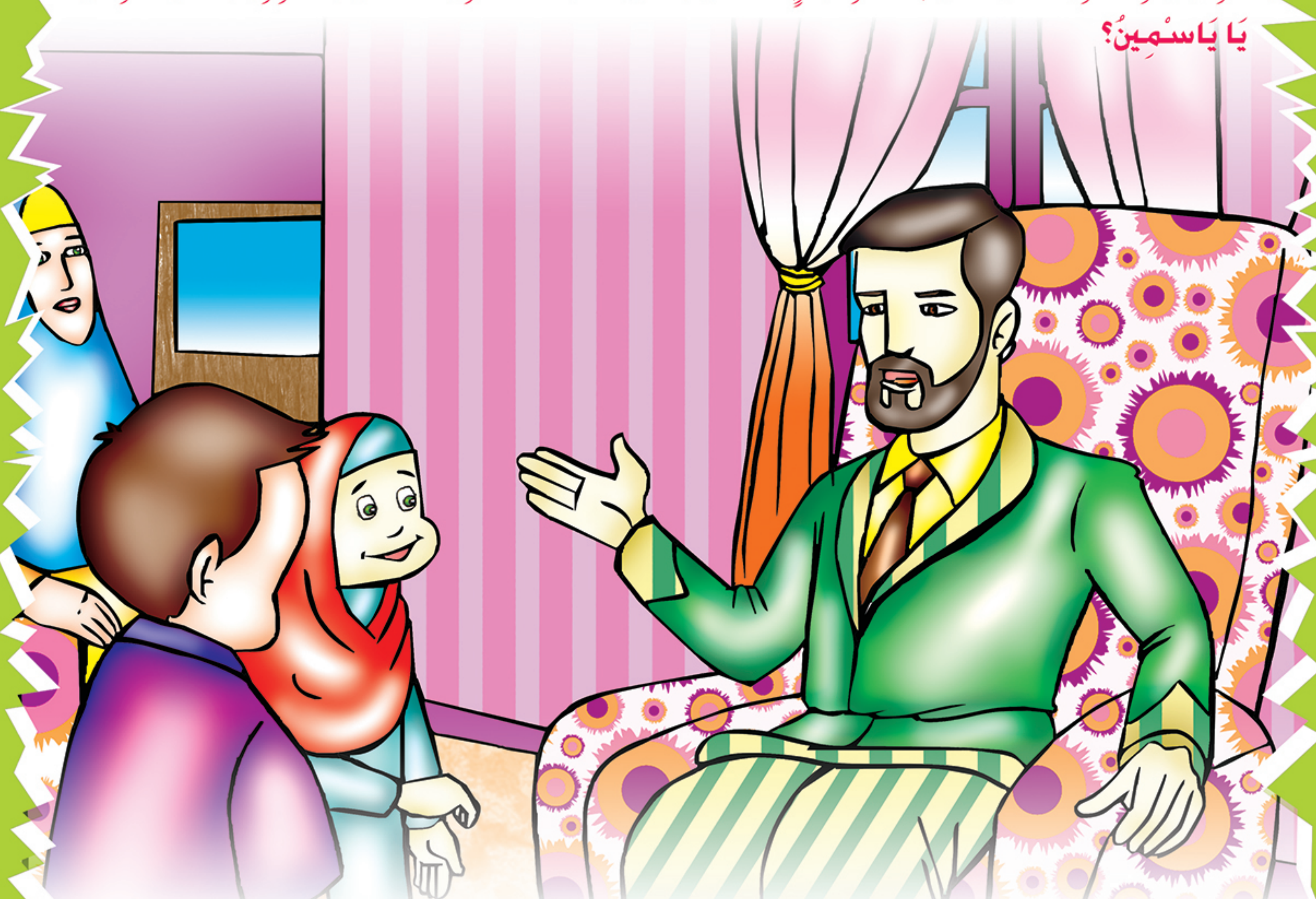
The father added: "Also from the manners of Al-Ihram is to perform the major ritual ablution, cutting hair and moustache, trimming nails and don't wear the sewn cloth but wear only two pieces of unsewn cloth, reda (on his back, chest and shoulders) and Izar (from naval to knee) while women wear clothes which appear only her face and hands.

" وَهَلْ تَعْلَمَانِ أَنَّ هُنَاكَ أُمُوْرًا مُبَاحَةً لِلْمُحْرِمِ، وَأُخْرَى يُحْظَرُ عَلَيْهِ فِعْلُهَا"؟ لَفَتَتِ الأُمُّ انْتِبَاهَ أَحْمَدَ وَيَاسْمِينَ بِهَذَا السُّؤَالِ. فَأَجَابَ أَحْمَدُ: نَعَمْ يَا أُمِّي، فَيُبَاحُ لِلْمُحْرِمِ أَنْ يَغْتَسِلَ، وَأَنْ يُغَيِّرَ إِزَارَهُ وَرِدَاءَهُ، وَأَنْ يَقْتُلَ مَا يُؤْذِي الإِنْسَانَ؛ لِقَوْلِ رَسُولِ اللهِ ﷺ: "خَمْسٌ مِنَ الدَّوَابِّ مَنْ قَتَلَهُنَّ وَهُوَ مُحْرِمٌ فَلَا جُنَاحَ عَلَيْهِ: العَقْرَبُ، وَالفَأْرَةُ، وَالكَلْبُ العَقُورُ، وَالغُرَابُ، وَالحِدَأَةُ". (مُتَّفَقٌ عَلَيْهِ).



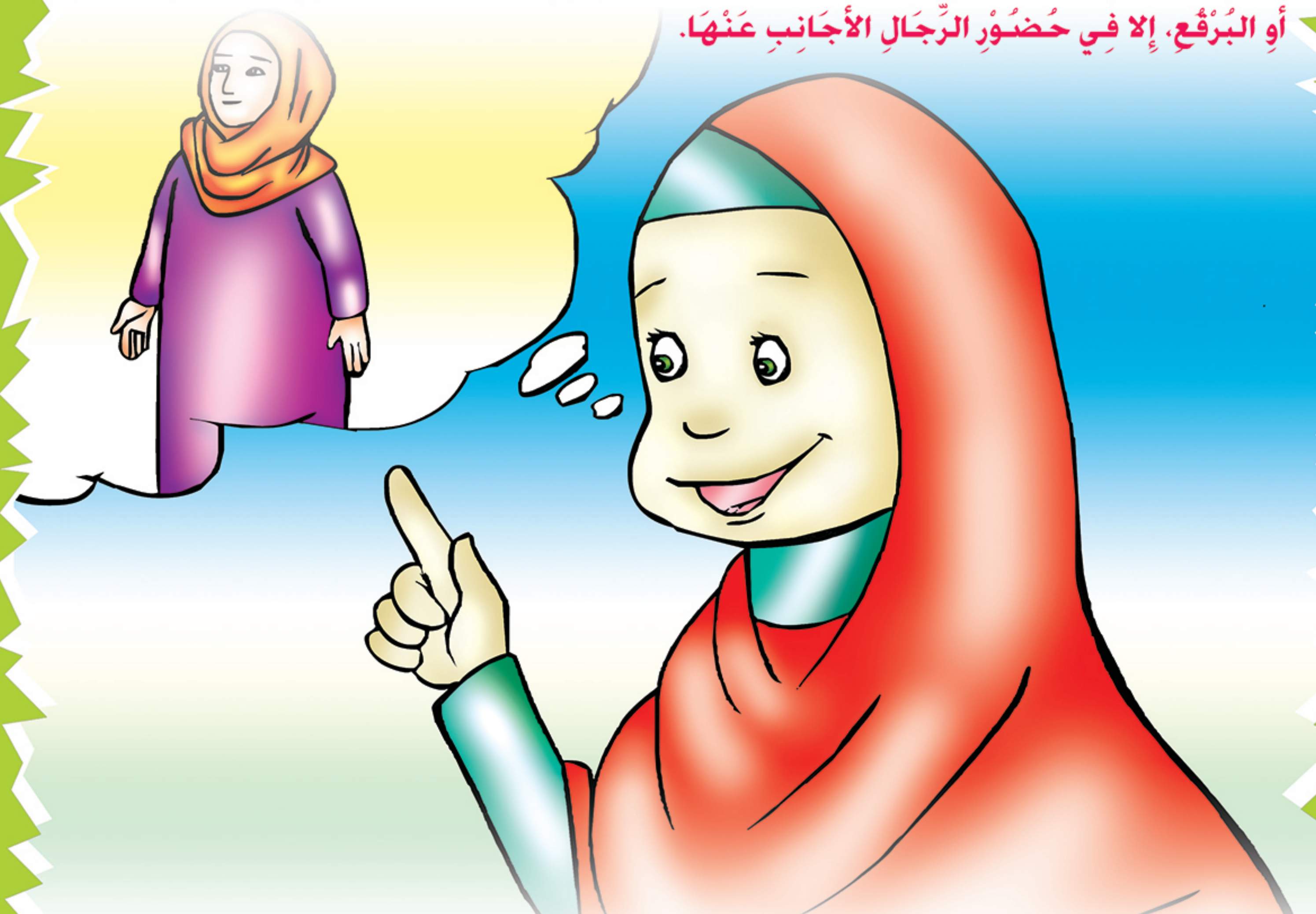
"Do you know that there are things valid to the pilgrim and other are forbidden?" the mother caught the eyes of Ahmed and Jasmine by this question, then Ahmed answered: "Yes mother, the pilgrim should perform the major ritual ablution, change his Reda and Izar and kill what harm the human being as the prophet Muhammad (peace-be-upon-him) said "It is not sinful (of a muhrim) to kill five kinds of animals, namely: the cow, the kite, the mouse, the scorpion and the rabid dog".

وَأضَافَ الأبُ: وَكَمَا أنَّ هُنَاكَ أمُورًا مُبَاحَةً لِلْحَاجِّ أنْ يَفْعَلَهَا، كَالَّتِي ذَكَرَهَا أحْمَدُ، فَهُنَاكَ أشْيَاءٌ أخْرَى غَيْرُ مُبَاحٍ لَهُ فِعْلُهَا، وَإذَا فَعَلَ أيًّا مِنْهَا وَجَبَتْ عَلَيْهِ الفِدْيَةُ (ذَبْحُ شَاةٍ، أوْ إطْعَامُ سِتِّيْنَ مِسْكِيْنًا، أوْ صَوْمُ ثَلاثَةِ أيَّامٍ)، حَتَّى يَكُونَ حَجُّهُ صَحِيحًا، فَهَلْ تَعْرِفِيْنَ شَيْئًا مِنْهَا يَا يَاسْمِينُ؟



The father added: "As there are valid things for the pilgrim to do, as mentioned, there are other forbidden and if the pilgrim did any of it he should pay ransom (which is slaughtering a sheep or feeding 60 poor men or fasting three days) to do a right pilgrim. Do you know anything about them jasmine?

أجَابَتْ يَاسْمِينُ: نَعَمْ يَا أبِي، فَمِنْ هَذِهِ الأشْيَاءِ الَّتِي يَسْتَوْجِبُ فِعْلُهَا الفِدْيَةُ: أنْ يَلْبِسَ الحَاجُّ الثِّيَابَ المَخِيطَةَ، أوِ الَّتِي تُحِيطُ بِجُزْءٍ مِنَ الجِسْمِ، كَالْقَمِيصِ أوِ العِمَامَةِ، أمَّا النِّسَاءُ فَيَلْبِسْنَ المَخِيطَ، وَلا يَصِحُّ لِلْمَرْأةِ أنْ تَلْبِسَ القُفَّازَيْنِ فِي يَدَيْهَا، أوْ أنْ تُخْفِيَ وَجْهَهَا بِالنِّقَابِ أوِ البُرْقُعِ، إلا فِي حُضُوْرِ الرِّجَالِ الأجَانِبِ عَنْهَا.



Jasmine answered: " Yes father, things when the pilgrim do it he should pay ransom are: If the pilgrim wear sewn clothes which surround a part of the body like a chemise or turban. Concerning women, they wear sewn clothes, they shouldn't wear gloves in their hands or hide their face by veil except in the appearance of foreign men.

وَقَالَ أَحْمَدُ: كَمَا يُحْظَرُ عَلَى المُحرِمِ التَّطَيُّبُ فِي الثَّوْبِ أَوِ البَدَنِ أَثْنَاءَ الحَجِّ، وَقَتْلُ صَيْدِ البَرِّ، أَوِ الإِشَارَةُ إِلَى غَيْرِهِ لِيَقْتُلَهُ، وَكَذَلِكَ الزَّوَاجُ أَوِ الخِطْبَةُ؛ لِقَوْلِ رَسُولِ اللّهِ ﷺ : "لا يَنْكِحُ المُحرِمُ، وَلا يُنْكَحُ، وَلا يَخْطُبُ". (مُسلِمٌ). فَتَبَسَّمَ الأَبُ قَائِلاً: أَحْسَنْتُمَا، وَالآنَ نَتَعَرَّفُ عَلَى الرُّكْنِ الثَّانِي مِنْ أَرْكَانِ الحَجِّ، وَهُوَ الطَّوَافُ، وَالَّذِي يُسَمَّى طَوَافَ الإِفَاضَةِ أَوْ طَوَافَ الزِّيَارَةِ.



Ahmed said: "The pilgrim is also forbidden from putting perfume in his clothes or body during the pilgrimage, hunting or pointing to another man to hunt. Also he is forbidden from marriage or engagement as the prophet Muhammad (peace-be-upon-him) said: "Muhrim (Who is in the state of Ihram) is forbidden to marry and the disapproval of giving the proposal (In this state)". (narrated by muslim).

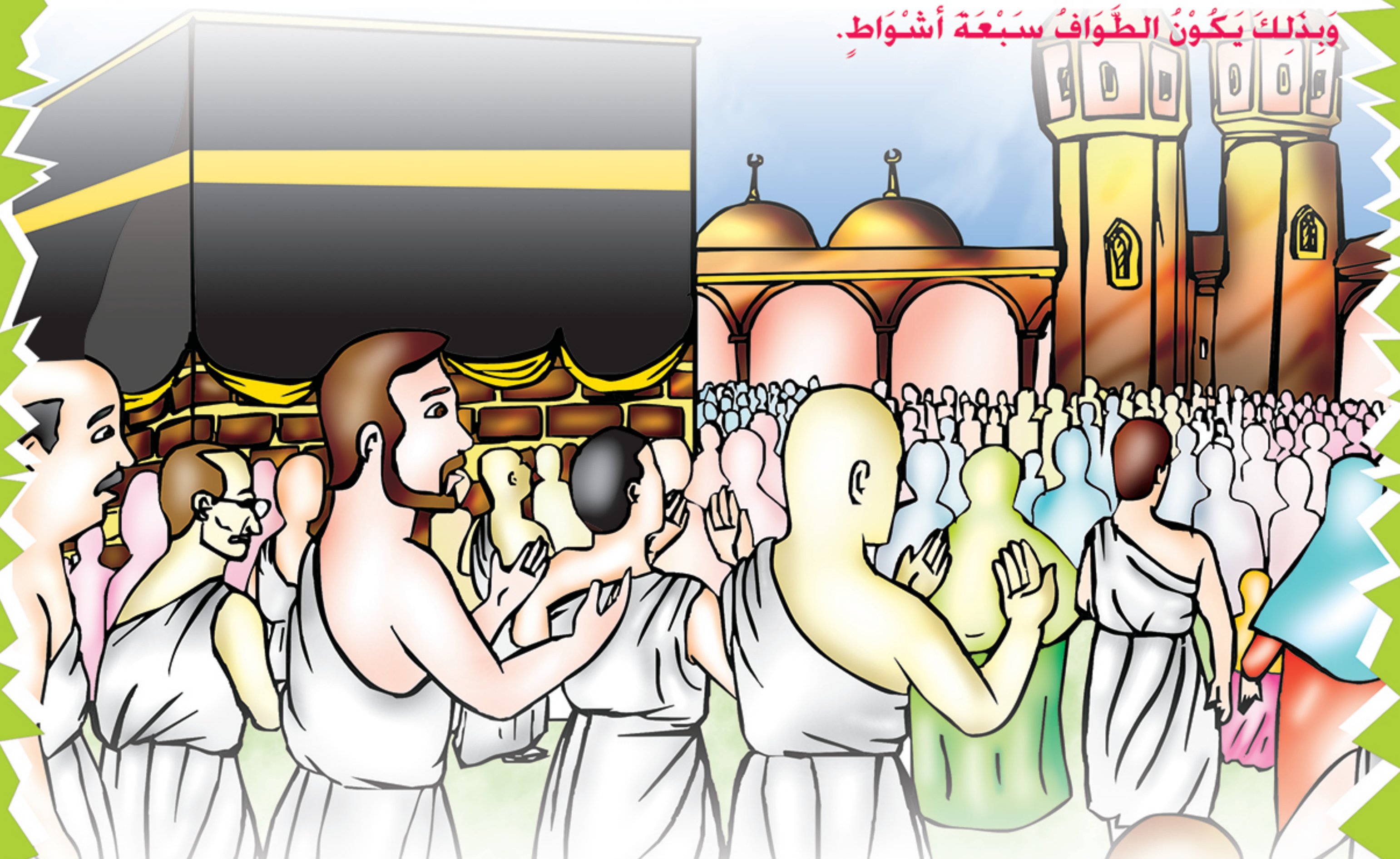
The father smiled and said: "very good. Now let's know the second pillar of the pilgrimage which is Al-Tawaf. We call it Tawaf-i-Ifada or the Visiting Tawaf.

وَمَا هِيَ شُرُوطُ الطَّوَافِ يَا أَبِي؟ هَكَذَا سَأَلَ أَحْمَدُ. فَأَجَابَ الأَبُ: سُؤَالٌ جَيِّدٌ يَا بُنَيَّ؛ حَيْثُ يُشْتَرَطُ لِلطَّوَافِ عِدَّةُ شُرُوطٍ مِنْهَا: النِّيَّةُ، وَالطَّهَارَةُ، وَذَلِكَ مِصْدَاقًا لِقَوْلِ السَّيِّدَةِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: "إِنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ النَّبِيُّ ﷺ أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ بِالْبَيْتِ" (مُتَّفَقٌ عَلَيْهِ).



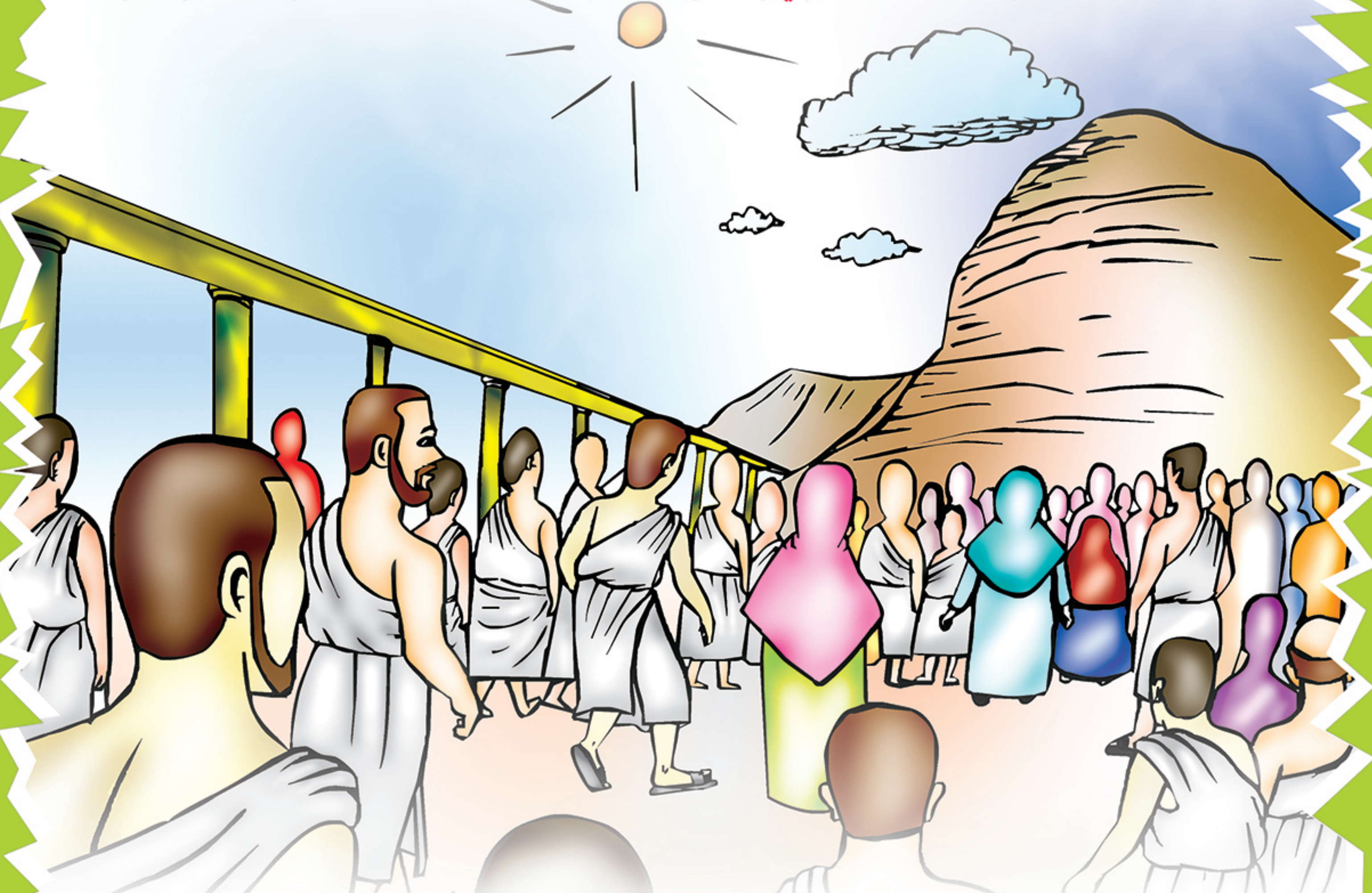
"Father, what are the conditions of Al-Tawaf ?" Ahmed asked. The father answered: "It is a good question my son. The tawaf has some conditions like: The intention, and the purification as A'isha (Allah be pleased with her) said that the first thing with which the prophet Muhammad commenced (the rituals) when he arrived at Mecca was that he performed ablution and then circumambulated the Ka'ba. (agreed)

وَأَضَافَتِ الأمُّ: وَمِنْ شُرُوطِ الطَّوَافِ أيضًا سَتْرُ العَوْرَةِ، وَأَنْ يَبْدَأَ الحَاجُّ الطَّوَافَ مِنَ الحَجَرِ الأَسْوَدِ وَيَنْتَهِي إِلَيْهِ، وَأَنْ يَكُونَ البَيْتُ الحَرَامِ عَنْ يَسَارِهِ؛ فَعَنْ جَابِرٍ رضى الله عنه أَنَّ رَسُولَ اللّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ، أَتَى الحَجَرَ فَاسْتَلَمَهُ، ثُمَّ مَشَى عَنْ يَمِينِهِ فَرَمَلَ (أَسْرَعَ) ثَلاثًا، وَمَشَى أَرْبَعًا. (مُسْلِمٌ).
وَبِذَلِكَ يَكُونُ الطَّوَافُ سَبْعَةَ أَشْوَاطٍ.



The mother added: "Also from the conditions of Al-Tawaf is to cover the private parts and the pilgrim should start Al-Tawaf from the black stone and ends also at it, the ka'ba shoud be on his left, as Jabir ibn Abdullah (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) walked swiftly in three circuitsfrom stone to stone, and walked four".
Which means that Al-Tawaf is seven times.

وَمَا هُوَ الرُّكْنُ الثَّالِثُ لِلْحَجِّ؟ لَفَتَتْ يَاسْمِينُ انْتِبَاهَ وَالِدِهَا بِهَذَا السُّؤَالِ. فَأَجَابَهَا قَائِلاً: الرُّكْنُ الثَّالِثُ لِلْحَجِّ هُوَ السَّعْيُ بَيْنَ الصَّفَا وَالمَرْوَةِ. وَلِهَذَا الرُّكْنِ شُرُوطٌ أَيْضًا. حَيْثُ يُشْتَرَطُ لَهُ النِّيَّةُ. وَأَنْ يَبْدَأَ الحَاجُّ سَعْيَهُ مِنَ الصَّفَا وَيَنْتَهِي بِالمَرْوَةِ. وَأَنْ يَقْطَعَ المَسَافَةَ بَيْنَ هَذَيْنِ الجَبَلَيْنِ كَامِلَةً.



"And what is the third pillar of the pilgrimage?", Jasmine caught the eyes of her father with this question. The father answered: "The third pillar of The pilgrimage is running between Safa and Marwa. This pillar also has its conditions, like the intention, the pilgrim should start his running from Al safa to Al marwa and cut all the distance between the two mountains.

وَقَبْلَ أَنْ يَنْتَهِيَ حَدِيثُ الأُسْرَةِ عَنِ الحَجِّ، أَضَافَتِ الأُمُّ قَائِلَةً: "وَالآنَ جَاءَ دَوْرِي لأُخْبِرَكُمَا بِالرُّكْنِ الرَّابِعِ وَالأَخِيرِ مِنْ أَرْكَانِ الحَجِّ، وَهُوَ الوُقُوفُ بِعَرَفَةَ، الَّذِي هُوَ أَسَاسُ الحَجِّ". حَيثُ يَقُولُ رَسُولُ اللهِ ﷺ: "الحَجُّ عَرَفَةُ" (أَصْحَابُ السُّنَنِ)؛ فَمَنْ فَاتَهُ الوُقُوفُ بِعَرَفَةَ لا حَجَّ لَهُ، وَيَبْدَأُ الوُقُوفُ بِعَرَفَةَ مِنْ زَوَالِ شَمْسِ يَوْمِ عَرَفَةَ (التَّاسِعُ مِنْ ذِي الحِجَّةِ) إِلَى طُلُوعِ فَجْرِ اليَوْمِ العَاشِرِ (يَوْمُ عِيدِ الأَضْحَى).



Before finishing this nice talk about the pilgrimage between the family, the mother added: "Now, I have to talk to tell you about the forth and the final pillar of the pilgrimage which is stopping at Arafat which is the basis of the pilgrimage as the prophet Muhammad (peace-be-upon-him) said: "Al_Hajj is Arafat", (Sunnahs' owners). Who does not stopped at Arafat means that he does not perform the pilgrimage. Stopping at Arafat starts from the sunset of the day of Arafat (the 9th of Zul hijja) till the sunrise of the 10th day (Eid Ul-Adha)

"مَا أَجْمَلَ هَذِهِ الفَرِيضَةَ العَظِيمَةَ"! عَلَّقَتْ يَاسْمِينُ بِهَذِهِ الجُمْلَةِ، وَأَضَافَ أَحْمَدُ: "وَهَنِيئًا لَكَ يَا أَبِي الثَّوَابَ العَظِيمِ الَّذِي كَتَبَهُ اللهُ لَكَ بَعْدَ أَنْ أَدَّيْتَ فَرِيضَةَ الحَجِّ". وَقَالَتِ الأُمُّ: حَجٌّ مَبْرُورٌ، وَذَنْبٌ مَغْفُورٌ، يَا زَوْجِي العَزِيزِ، ثُمَّ قَامَ الأَبُ، وَقَدَّمَ لِزَوْجَتِهِ وَصَغِيرَيْهِ مَا أَحْضَرَهُ لَهُمْ مِنْ هَدَايَا مِنْ مَكَّةَ المُكَرَّمَةِ: فَفَرِحُوا جَمِيعًا بِهَا، وَعَاشُوا لَيْلَةً سَعِيدَةً.



"What a great religious duty!", Jasmine commented. Ahmed added: "Congratulation father with this great reward Which Allah gave you after performing the pilgrimage". The mother said "Hajj Mabrur and accepted Mut'ah, my dear husband", the father stand up and gave his wife and children there gifts from Mecca, and it was a happy night.